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LITERARY GLEANINGS.

BY DR. A. NEUBAUER.

VIII.

Joseph ben Joseph (Jose) Nahmias.

WE have mentioned in the bibliography of 1891¹ the edition of Joseph Nahmias' commentary on the Book of Esther by Dr. M. L. Bamberger, with a learned biography of Joseph. Since we have to add some items from MSS. which Dr. Bamberger had not the opportunity of seeing, we shall for completeness sake give first an abstract of the life of Joseph Nahmias. The life of most Jewish authors, however, consists chiefly in their literary writings. The family of Nahmias was established at Toledo in early times; indeed, a Joseph Nahmias (written *מר' יוסף בן נאעמיאש*) is mentioned by Maimonides in 1112. Our author no doubt belongs to this celebrated family, which was styled in the fourteenth century "pious and celebrated princes of the exile."² The date of Joseph's birth is not known, but it is certain that he was a pupil of R. Asher b. Yehiel (*ר' אשך*) of Toledo, whom he mentions without the formula of *ל'י*. R. Asher having died in 1327, Joseph consequently must have been born towards the beginning of the fourteenth century. Like many pupils of R. Asher, our Joseph also became versed in Talmudic literature: indeed, he composed a commentary on the Tractate of *Nedarim*, which he quotes in his commentary on Jeremiah. He is also the author of a commentary on *Masekhet Aboth* (Sayings of the Fathers), which exists in the MS. No. 1402 De Rossi in the Parma Library. Besides Rashi, Samuel ben Meir (*ר' שמואל*), Maimonides, R. Jonah, and his master (*מורי*, R. Asher), Joseph quotes: 1. The physician Solomon ben Yaish (with the formula of *ל'י*), who seems to have written a commentary on *Aboth*. Indeed, in the list of Hebrew MSS., possessed by the famous Cardinal Grimani,³ No. 125, a commentary on *Aboth* by ben Yaish is mentioned, who no doubt is identical with the physician Solomon, who is also the author

¹ JEWISH QUARTERLY REVIEW, IV., p. 307.

² Zunz, *Zur Geschichte und Literature*, p. 429. We shall not repeat the members of the Nahmias family given by him.

³ This list, as well as that of the Hebrew MSS, possessed by Pico della Mirandola will shortly be published.

עליך ע"ד עבר לזה לאיש מלוה והיא לשון בראשית רבה התאבק בעפר רגליו והמליכו עליך • וי"ם שמשפטו ותרבה רעך כמו שמור מצותיו וחיה שמשפטו ותחיה והטעם לך התרפס פי' שתכנע לפניו תרבה רעך שתנצחנהו בדברי פיוסים ותחנונים • וי"ם בני אם ערבת לרעך על המלוה ופעמים קורא אותו רעך ופעמים קורא אותו זר כי מתחלה הוא רעהו שהאמין בו ולבסוף כשדחקו לפרוע נעשה זר • ופי' רב סעדיה ז"ל טעם נוקשת באמרי פיך נלכדת באמרי פיך אם בא עמו לדין שואל אותו הדיין:

The original Arabic words of Saadyah, according to the Bodleian MS. No. 119, read תמחל וארגבה ; and in the commentary we read as follows:—ואשתקקת ורהב ולא פנה אל רהבים וכדלך ורהבם עמל ואון—Saadyah translates רהבים (Ps. xl. 5), according to the Bodleian MS. No. 104, by רגבה פי' ורהבם (Ps. xc. 10) by אל רואיב. Our author had probably another text of Saadyah's commentary on Proverbs.

The second passage of Saadyah agrees with the Bodleian MS., of which Joseph gives a free translation. Saadyah says the following: ואמא תאהיבה בקול נוקשת נלכדת יעני אלמוצא אנה פימא בין האלין צעבתין • אדא סאלתה אלחכאם הל צמנת אם לא אן הו קאל לא כדב ונחד ופיה יקול נוקשת • ואן הו קאל נעם אכד באלחמאם ענה ופיה יקול נלכדת פאלאצלח לה אן יצלח אמרה בינה ובין צאחבה: ערבת לאיש הזה אם הוא כופר ניקש באמרי פיו שהוא מבחיש ומכזב ואם הוא מודה נלכד באמרי פיו שחייב לשלם איכ אין לו עצה אחרת אלא להכנע לפניו:

The Nagid is the well known Samuel, contemporary of R. Jonah ibn Jannah, who is also quoted. Israel is no doubt Israel ben Joseph, the younger.¹ The anonymous quotations in the above-mentioned passage we cannot identify for the present. We must leave this point to those who are more acquainted with Jewish exegesis than we are.

Israel is quoted elsewhere as the son of José, and as Joseph's contemporary. On fol. 22, Joseph says ואני שאלתי את החכם ר' ישראל • On fol. 177¹, Joseph quotes explanations by Todros Halevi, and by Jacob גיאני, with the formula of ז"ל, who probably both wrote commentaries on Proverbs; the latter is identical with the author of a commentary on Job (MS. Paris, No. 152, 4) who was a contemporary of Solomon ben Aderet, who died in 1310. Our author quotes the טעמי מסורת of R. Meir (המ"ר אבולafia), usually called מסורת סיג לתורה. On xxix. 3, our author makes a strange

¹ See further on, p. 712.

philological remark. He says כתרגומו ודמבחר בזויות מתאבדהון מוליה מגז' רעך ורע אביך ותרגום הון מוליה קרוב ללשון ערב שקורין להון מאל

Our author is probably identical with the Joseph ibn Nahmias who composed an astronomical treatise in Arabic with the title of נור אל עאלם, "The Light of the World," to be found in the Vatican Library, No. 392 (see *Assemani's Catalogue*, p. 369). A Hebrew translation of it exists in the Bodleian Library (Can. Misc. 479; see Dr. Steinschneider's forthcoming great work *Die Hebraischen Uebersetzungen*, p. 597), followed by Prof. Duran's (Ephodi) observations on it (see *Histoire Littéraire de la France*, t. xxxi. p. 753). A description of this MS. will be found in the second appendix to the catalogue of the Hebrew MSS. in the Bodleian Library, now in preparation.

The MSS. 147 and 218 of the important Halberstam's collection (see his catalogue, pp. 19 and 33), now in the Montefiore College at Ramsgate, contain a commentary of Joseph ibn Nahmias on the *Abodah*, beginning אלה כוננת, and attributed to Jose ben Jose, a commentary which is by our author (Bamberger, *op. cit.* [above, p. 709], p. 8). Dr. Gaster kindly examined these MSS., and communicated to us the following statements: The superscription of these two MSS. (of which No. 218 is the older) is the following: פירוש סדר עבודה לר' יוסף בן נחמיהש תלמי הרב ר' אשר ז"ל. On fol. 67a we read:—ובלמדי מסכת יומא לפני מרנא ורבנא אשר נז"ו. On fol. 71b, the author quotes Israel, son of Joseph, as the author of a commentary on the Tetragrammaton, and the name composed of 72 letters (שם בן מ"ב אותיות).

Another member of the Nahmias family, Joseph ben Abraham, transcribed into Hebrew characters a part of Salomon ben Yaish's (see above, p. 709) commentary on Avicenna's Canon, written in Arabic characters (see Steinschneider's *op. cit.*, p. 686). Abraham son of Solomon Nahmias, resident at קוראנו (in Mauritania), is the author of commentaries on Biblical books, of which we possess two in MSS., viz., on Canticles and Lamentations, preserved in No. 2,334 of the Bodleian Library. In the former he quotes his commentaries on Job and Daniel. He also gives a passage in Hebrew of Joseph of Barcelona's (יוסי אלברגולוני) (הר', fol. 38; on IV. 8) Arabic commentary on Canticles.

Joseph Sambari (*Med. Chronicles*, p. 156) mentions a Joseph Nahmias amongst the Rabbis of Alexandria in Egypt.

Samuel b. David Nahmias, of Venice, was converted to Catholicism, when he received the name of Giulio Morosini. He continued the various readings in the Targum of the Bible collected from editions

and MSS. begun by Judah Jona of Saphet, called after conversion Joan Baptista Jona. Nahmias finished his work on the 1st of February, 1677. See the MSS. in the Bodleian Library, No. 2341, which is probably a copy of the Vatican MSS., Urbino 58 and 59.

As owners of MSS. we find Judah ibn Nahmias (*Schiller-Szinessy's Catal.*, p. 36); Isaac and Abraham Nahmias (*Catal. of the Bodleian MSS.*, p. 976); Isaac and Abraham Nahmias in the Bodleian MSS., No. 976.

IX.

Another Convert of the name of Paulus.¹

IN spite of the two extended articles on Religious Controversy in the Middle Ages (see above, p. 698), the list of this literature is not yet closed. I have mentioned lately (*JEWISH QUARTERLY REVIEW*, IV., p. 699), the date of Paulus Christianus at Montpellier. He belonged to the order of the preachers, *i.e.*, Dominicans, and his field of controversy was Catalonia and Provence. The other Paulus, of whom we are going to speak, was of the Franciscan order, came from Spain, and arranged a public disputation with the Jews in Paris, by order of the King, in the year 5033 A.M.=1273 A.D.; some forty years after copies of the Talmud were destroyed publicly, in consequence of the disputation of Donin (probably a name analogous to דוניש, who received at his baptism the name of Nicolas). He died, according to the document of which I shall make use, in his own church (see below).

During my last visit to my friend, the well-known massoretic scholar, Dr. S. Baer, at Biebrich on the Rhine, he showed me a MS. in his possession, which contains the three following controversial treatises: first, a fragment of Jacob ben Reuben's treatise, with the title of מלחמות ה' "Wars of God" (see the new Catalogue of the MSS. in the Bodleian Library, No. 214, col. 744). At the end it is stated that the MS. was written by Benjamin, son of Samuel of Salonica (שלוניקא); second, the controversy of Jehiel of Paris, with the following heading: חשובות של רבי' יהיאל המכונה רבי' ויבין מפריש—: כנגד דונן המין אשר לסוף היה נהרג בבית עז' שלו בן אברו כל אויבנו. The four Rabbis present were, according to this MS., Judah, son of R. David of Metz; Samuel, son of R. Solomon; Moses of Coucy and R. Jehiel (see the edition of Grünbaum, Thorn, 1873); the third is by Paulus, the Franciscan (Cordelier), who spoke in the presence of the Bishop of Paris and his clergy. Here the spokesman for the Jews was R. Abraham, son of R. Samuel of Dreux (מדרוס); round him were some of the French Rabbis (מקצת רבני צרפת). Abraham mentions the controversies of Jehiel against Donin, and Nahmanides

¹ See *JEWISH QUARTERLY REVIEW*, IV., p. 699.